

The Catholic League.

the streets and drove him from the capital, and finally into the arms of Henry of Navarre and the Huguenots. It was one of their emissaries, the monk Jacques Clement, that stabbed him to death as the enemy of the people and the pope, while on the march, in alliance with Navarre, against the rebellious city.

The League thus in its own fashion developed democratic tendencies in its zeal for orthodoxy. It appealed to the States-General, and the States-General which met at Blois in October 1588 renewed the old claim to a share in government and legislation, proclaimed, in fact, the doctrine that the king derives his authority from them, and arrogated the right to depose him in case of illegal conduct. They went the length of setting up, in opposition to Navarre, a sort of Parliamentary king, of unquestioned orthodoxy, in the person of Cardinal Bourbon, after the assassination of Henry III. Navarre's generalship and his abjuration of his Huguenot creed wrecked this policy, and frustrated the egotistic schemes of its leader, the Duke of Mayenne. The last years of the struggle, which developed into a war with Spain, in alliance with England and Holland, witnessed the complete vindication of the monarchy and the ultimate union of France under the strong rule of Henry IV. The monarchy triumphed against the pseudo-democracy, which meant the domination of the priest and its factious leaders, who made it a pretext for the revival of feudalism in the spirit of their predecessors of the old *Ligue du Bien Publique* in the days of Louis XL

But the triumph of the monarchy, if it brought a long quietus to the striving for constitutional government, was at least the triumph of the toleration for which the Huguenots contended. The Edict of Nantes (1598) was the practical outcome of the great struggle, and this "perpetual and irrevocable ordinance" gave liberty of conscience and of worship to the Huguenots. "In order not to leave any occasion of trouble and dispute among our subjects, we have permitted and permit to those of the pretended reformed religion to live and dwell in all towns and places of this our kingdom and country of our obedience (where the Protestant worship was in vogue previous to 1598, with the exception of Paris and five